THE LATTER-DAY SAINTS'

MILLENNIAL STAR.

[ESTABLISHED 1840.]

"If we do not advance we go back, and when nothing is gained something is lost."—ST. LEO.

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MAN'S LIMITATIONS AND POSSIBILITIES.

(*Concluded from page 245.*)

ANOTHER feature of what might be termed universal error in arranging the future welfare of the spirit of man according to earthly ideas of the fitness of things, is that every way man turns when he gets out of his element he has to disobey at least some of the laws which Christ came to earth to establish. For instance: "Judge not, that ye be not judged," and "in my father's house are many mansions * * * I go to prepare a place for you, that where I am there ye may be also." If you ask the average man what he expects to meet in the future life, providing he obeys the moral laws, he will probably tell you, if he is honest, that he has a hazy idea of being clothed in white, dwelling in a land of beauty and singing praises to God eternally; but as to anything further than this—it is all a matter of opinion. Let us see. It is only reasonable to consider that Jesus of all men would be consistent, and there is nowhere any record that Jesus, or His apostles after Him, ever promised salvation to any man except through obedience to the laws of the gospel. And to appreciate the real consistency of the Savior's teaching as compared with the various theologies of to-day, it is necessary that we understand that *the* gospel is not only concerned with laws to control the actions of men while they are in the mortal state, but they have governed his existence for ages before he came upon earth as the organism which we call man.

The gospel includes the complete code of laws by which the universe is governed, and does not only apply to men, but to all

created things, even to the elements and to the countless millions of worlds which are whirling through illimitable space and yet keeping to their own constellations, each planet and its satellites moving in its own allotted orbit, and the degrees of attraction or repulsion, the principles of gravitation and of centrifugal force, the constituent gases of atmosphere and their components. The temperature of our earth—fitted as it is for the home of man and for the animals and plants and minerals which earth produces, has been evolved under the creative genius of an Almighty God, by and through the laws of the everlasting gospel. Man may plant three seeds of a different variety of tree in the same soil; as the plants grow he sees the development of entirely different qualities, color, shape, size and value, yet the reason that this result accrues is that these seeds have obeyed the law of their creation and are therefore able to develop the life and attributes necessary to absorb from the soil just the proportion and variety of matter required for the evolution and perfection of their particular variety or species, and each seed only takes just that which is necessary out of the soil and no more, leaving every other variety to do the same. It would occupy too much space to show how by obedience to the laws of their creation all things develop and live and die and change and so fulfill the destiny for which they were created; but the immutable laws of the gospel control them all, and only man presumes to disobey the eternal laws of God, and yet it is in His image that man is made; but even this can be accounted for.

While it is true that man has passed through, and will continue to pass through many stages of development, the course of this evolution is along totally different lines to those of minerals, plants and animal life, and is not according to the theories of such students as Darwin, who failed to take into account the fact that intelligence is the real man, and that the body is only the medium for the development of the intelligence. So that, given a different stage of intellectual development, man requires a different constituted organism and environment. Were the Darwin theory correct, man in the course of development from the animal would require to pass from one species to another, which is contrary to the law of nature, and while by cross fertilization we may produce hybridity, we can get no further because the variety, once removed from its true course, cannot reproduce and so dies out. Let us go further and assume for a moment that the Darwin theory is true, that man through the use of artificial covering for his body became hairless, it follows that by living, as man can do, upon essences, liquids, and such forms of food which need no mastication, man will ultimately become toothless; by constant use of the improved methods of locomotion he will become legless. Suppose that the science of telegraphy be so developed that man can convey his thoughts to others without the use of ears or tongue, and

so on, man loses all the organs of his body, the species of animal called man must become extinct. If the race became extinct, what has become of the intelligence of men? To be logical we must conclude that the development of intelligence has defeated its own end and brought about its own extinction.

According to Darwin each result of a stage in evolution has been the production, not the extinction of a new species. Fossil remains of animals, birds, etc., prove that many species have become so changed as to be hardly recognizable, but not so the fossil remains of man, all discoveries tending to prove that man has always existed in the form he is in to-day—the image of his Creator. It is supposed that the horse of a few thousand years ago was no larger than a sheep, but also that the ancestor of the elephant was a mammoth. If the ancestor of man was say a baboon, how is it that giants are proved to have existed thousands of years ago and also pigmies, yet all with the same attributes as man of to-day? It is all merely a matter of normal or abnormal development, and the bodies of men have been adapted to their intelligences. An intelligence having acquired a certain measure of perfection, only requires a certain environment when it comes to this earth, and it is placed on the earth at the time and in the place most suited to its requirements in the economy of Creation. If this were not so, how is it that the discoveries of the properties of coal, with its resultant gases, and of steam and its power, with the exploiting of electricity, come within the scope of applied mechanics, to revolutionize conditions and assist the developemnt of intelligence in the only way possible? The order in which these great revelations have come to man bear no relation to anything but the requirements of man, and do not affect animals or plants to any extent.

It is not intended in this article to discuss the difference between instinct and reason, and so differentiate between the intelligence of man and the lower animals, but to show that some omnipotent power has obviously decreed that all things, live or dead, organic or inorganic, are existing under certain laws of progression, but each is controlled by its environing conditions that it cannot develop faster than other organisms, even in proportion to their allotted contribution towards the general development of the great scheme of the universe.

It is only natural that a student of Voltaire, Darwin, Haekel, Ingersoll, and others should be led to the conclusion that there is no God in the sense that He is an omnipotent personality to whom man may have access by such a mysterious medium as prayer. Let us see if we can bring such materialists to their limitations by following their arguments to their logical conclusions. I will take as the first statement on the origin of life from Haekel's *Riddle of the Universe*(page 65—pages referred to are from Hibbert's Journal—defence of Haekel by McCabe, translator of his works): "The peculiar phenomenon of consciousness is a physiological problem and as such

must be reduced to the phenomena of physics and chemistry." Also page 32: "I also consider Psychology a branch of natural science, a section of physiology. * * * We shall give to the material basis of all psychic activity, without which it is unconceivable, the provisional name of psychophy. Professor Leconte says, 'Vital force may now be regarded as so much force drawn from the general fund of chemical and physical forces.'"

Sir Oliver Lodge, in "Life and Matter," page 133, says: "I maintain that life is not a form of energy, that it is not included in our present physical categories, that its explanation is still to seek. * * * It seems to me to belong to a separate order of existence, which order acts with this material frame of things, and, while here, exerts guidance and control on the energy which already here exists," etc. Page 134: "Whatever life is or is not, it is certainly this: It is a guiding and controlling entity which interacts with our world according to laws so partially known that we have to say they are practically unknown, and therefore appear in some respect mysterious. * * * I believe in the ultimate intelligibility of the universe, though our present brains may require considerable improvement before we can grasp the deepest things by their aid."

"To take an analogy in proof of the contention that life is in itself eternal and not dependent upon the body which for the time being it is vitalizing, take a steel magnet and any number of similar pieces of steel unmagnetized, and the magnetic power will be exerted in each of the pieces of steel without the original magnet losing any of its magnetic force. The fact is that the potentiality of the magnet was in the inert steel all the time in the form of loops or closed curves, which cannot be generated, they must be pre-existent. The operation called magnetization causes these loops to expand and spread out into space where they are called lines of force. They then constitute the region called a magnetic field, which remains a seat of so-called permanent activity until by lapse of time, excessive heat or other cause, the loops close up again and so the magnet, as a magnet, dies. The magnetism itself, however, is not really dead, it has a perpetual existence and can be again called into manifest activity under suitable conditions. In a similar manner an acorn has within itself the potentiality of an oak tree—in fact, the oak trees are without end. Now, if we are to admit that we cannot account for or locate or define this power called life in the acorn any more than we can the power which sets up the magnetic energy, it is only reasonable to admit that since this force must and does exist, and that it acts according to certain laws at present unknown to scientists, it follows that some unseen guidance must direct the properties or energies under consideration.

"When a stone is rolling over a cliff it is all the same to energy (or momentum) whether it fall on point A or point B of the beach.

But at A it shall only dent the sand, whereas at B it shall strike a detonator and explode a mine. * * * Contemplate a brain cell whence originates a certain nerve process whereby energy is liberated with some resultant effect; what pulled the detent in that cell which started the impulse? No doubt some chemical process, combination or dissociation, something atomic occurred; but what made it occur just then and in that way? In answer, not anything that we as yet understand, but apparently the same sort of pre-arrangement that determined whether the stone should fall on point A or point B. What is it that aims the rifle and pulls the trigger at the exact instant and in the control necessary to secure the anticipated slaughter of a bird? So far as energy is concerned the explosion and the trigger pulling are the same identical operations whether the aim be exact or at random. It is intelligence which directs; it is physical energy which is directed and controlled and produces the result in time and space.

"Guidance and control are not forms of energy. The whole effort of civilization would be futile if we could not guide the powers of nature. The powers are there else we should be helpless, but life and mind are outside those powers, and by pre-arranging their field of action, can direct them along an organized course. And this same life or mind, as we know it, is accessible to petition, to affection, to pity, to a multitude of non-physical influences, and hence, indirectly the little plot of physical universe which is now our temporary home, has become amenable to truly spiritual control. * * * I anticipate that a complete solution of the problem must involve a treatment of the subject of 'time' and a recognition that time as it appears to us is really part of our human limitations. We all realize that 'the past' is in some sense not non-existent but only past; we may readily surmise that 'the future' is similarly in some sense existent, only that we have not yet arrived at it and our links with the future are less understood. That a seer in a moment of clairvoyance may catch a glimpse of futurity some partial picture of what perhaps exists even now in the forethought of some higher mind, is not inconceivable."

Thus says Sir Oliver Lodge, principal of Birmingham University, and one of the leading authorities on physics. So have all the really great scientists, after passing through the successive phases of physical research, arrived finally at the conclusion that man has discovered nothing, but only developed his intelligence along such lines as prepare him to receive revelation. And even Darwin had to concede the point, that while his patient study and research recovered many of nature's secrets, he had to acknowledge that his doctrine was nothing more than hypothesis; his two chains may have been complete but the link was missing and will remain missing until man becomes sufficiently humble to accept divine revelation through the only authorized channel—a prophet of God.

I could fill volumes with evidences that the so-called philosophy of some of the most eminent professors of monistic science (?) who, having based their premises on the Darwin theory of evolution, have simply built up hypothetical tissue of abstract deduction, which is closely related to those mythical palaces commonly known as "castles in the air." It is of course retorted that the Christian belief in a personal Deity is even more chimerical and based on less tangible evidence than that of scientists, and so far as the creed of many of the churches is concerned this is to some extent true, and it does seem unreasonable to expect a man of intelligence and education to believe in a God who is "incomprehensible," "without body, parts or passions," and so on. But when we reflect that this description of Deity was invented by members of a corrupt and apostate priesthood, at a council convened for the express purpose of framing a creed out of the fragments of Christ's gospel, seasoned with sufficient pagan superstition to make it acceptable to a degenerate people, it is seen that it was necessary, in order to retain the ascendency over them, for the priests to introduce the element of mystery and ambiguity. They knew they had lost the power of the true gospel, because, having transgressed its laws and changed its ordinances, they had broken the everlasting covenant, therefore the guiding influence of the Holy Spirit was withdrawn and the priesthood were left to their own devices, in fact, brought to their limitations, and the proof that this was so is evident when the best efforts of such men could only formulate a creed which invites the contemptuous criticism of even a schoolboy.

Thus we see that unassisted by Divine power the brightest intellects, after a patient life's work of study and research, can only reach the impenetrable barrier between the finite and the infinite. The aggregated wisdom of the clergy can only reach a doctrine of speculation, a no better position than reached by Burns when he said: "I backward cast the eye o'er prospect drear, and forward, though I cannot see, I guess and fear."

The controlling power of the Creator has limited the lesser powers of men that their salvation shall depend upon their humility, the recognition of their dependence upon Divine revelation. Then the secrets of nature may be unfolded to them; then they may learn what man's place in nature really is, for his part in the drama of creation will be made known, and man will realize that he is in very truth the son of our Eternal Father, heir to worlds without end, and just as all created things, having obeyed the law of their being, accomplish their destiny, so man by obeying the laws of the gospel of Christ shall pass on through higher phases of existence, limited only by environments best suited to his progression, onward and upward, worlds without end, until in the accomplishment of his destiny through obedience to the eternal principles of universal truth—the gospel of Jesus Christ—man may be like Him, for he will have earned the power to see Him as He is.

Gaining eternal life, man shall flourish in immortal youth, unhurt amid the war of elements, the wreck of matter and the crash of worlds.

Birmingham. ERNEST A. COOKE.

BLESSINGS OBTAINED THROUGH FAITH AND PRAYER.

I TAKE pleasure in telling of the goodness of God to me, of the blessing I have received through faith and prayer. I was afflicted for several years with nervousness; I was so bad at times that I was unable to sleep for several successive nights. On April 22nd, 1907, I left my home in Carey, Idaho, for a mission to England. I have had several attacks of nervousness since my arrival in this land. The last was at Tunbridge Wells. For three days and nights I scarcely closed my eyes. My condition alarmed me very much, as it did also my companion, Elder Lewis O. Clark. On the morning of October 7th, 1908, while passing through a thick forest, on our way to Spellhurst, to tract that village, we both felt prompted to pray. We sought out a secluded spot, and there we knelt down and poured out the desires of our hearts in prayer to our Heavenly Father, beseeching Him in the name of His only begotten Son to relieve me of my affliction. I am delighted to say that our prayers were heard and answered, for the nervousness left me at once, and that night I enjoyed better rest than I had done for three weeks previous. But not only that: the Spirit of the Lord whispered to me that if I am true and faithful, and keep the commandments of God I will not be afflicted in that way again.

Later while laboring in Portsmouth I was afflicted with boils for about two months. At times the pain which they caused me was almost unbearable. I was unable to do my work. I came to "Deseret," London, to attend the conference there on the 18th of the present month. While in priesthood meeting the following day the pain became so acute that I was compelled to leave the meeting. Later I requested President Charles W. Penrose and President Alvin E. Jordan to administer to me. They did so, and the pain left me immediately; I was then able to move my neck, which I had not been able to do for several days. I rested splendidly that night, and the next morning several of the elders marked the great change in my condition—I looked and felt like a new man.

These, my brethren and sisters, are some of the effects of faith and prayer. They prove to us that God lives, that Jesus is the Christ, for it is through faith in His name that we receive the blessings of God. All things are possible to those who pray in faith, believing that they shall receive.

Your humble servant in the Lord,

A. B. CASE.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, APRIL 29, 1909.

THE SEVENTY-NINTH GENERAL CONFERENCE.

From the accounts received, both by newspapers and private letters, the annual conference of the Church of Jesus Christ of Latter-day Saints, held in Salt Lake City from 4th to 6th inst., was the largest and one of the very best ever held in this dispensation. In spite of some very inclement weather, the saints gathered from all points in Utah, also from Canada in the north, Mexico in the south, the Eastern States and the Pacific Slope. It was a truly enjoyable occasion. The instructions from President Joseph F. Smith and his reports of the condition of the Church throughout the world were most encouraging. Addresses were delivered by Presidents Winder and Lund and Francis M. Lyman, with a number of the Apostles, the Presiding Patriarch, several of the First Council of Seventy, the Presiding Bishop, and presidents of missions, all being timely, practical and inspiring,

The efforts put forth by the saints and their representatives to obtain legislation against Sunday amusements and the manufacture and sale of intoxicants were explained and the methods adopted to prevent the desired prohibitory enactments clearly exposed. The President instructed the people to use their influence and power to close up drinking-houses in every part of the State where they were able to do so and to take steps to secure prohibition measures as quickly as possible. The spirit that prevailed during all the sessions of the conference was most excellent, and the great gathering of the people dispersed with feelings of gratitude and praise and determination to observe the commandments and counsels of the Lord, promote harmony, union and peace at home, and send the gospel to the uttermost parts of the globe, that it may be preached as a witness to all nations, preparatory to the establishment of that Divine order of government which is soon to bear sway over all the earth.

The usual rule prevailed that the latest conference is the best of all. The musical exercises were of the highest character, and the fervor and zeal exhibited by the congregations that assembled gave evidence that "Mormonism," the death of which has been so many, many times predicted, has to be indefinitely postponed by the most pessimistic of its adversaries, as it shows stronger signs of life,

activity and progress as each successive conference is held in Zion. The President of the Church and all the authorities were unanimously sustained and held in higher esteem than ever, and manifested such power and influence that the whole Church is impressed with the divinity of their calling and the depth of their devotion to the great cause for which they live and labor. The Seventy-ninth Annual Conference closed with feelings of universal satisfaction at the advancement that has been made, the general condition of the Church at home and abroad, and the glorious prospects that are opening up for the final triumph of truth and righteousness and the glorious reign of the King of kings and Lord of lords.

C. W. P.

AN IMPORTANT GATHERING OF WOMEN.

DURING the present week an important congress has been holding daily sessions at St. James' Hall, Gt. Portland Street, London. Two hundred delegates from twenty-one different countries are gathered in the quinquennial council of the International Woman Suffrage Alliance. This is not to be confounded with the movement popularly known as the cause of the Suffragettes. That is an independent organization of a militant character, being neither a part of nor endorsed or opposed by the International organization which has been holding its sessions this week in London. The ladies in charge of the meetings of the Alliance are highly educated, earnest, devoted, well trained in parliamentary usages and able to set forth their views in a logical and interesting manner. They do not resort to extremes, nor fall into the ways of the militant women who have made such a stir in the country by violating police regulations and exposing themselves to the penalties of the law.

The Alliance moves upon legitimate and lawful lines, and its influence is therefore spreading throughout the civilized world. It is presided over by Mrs. Catherine Chapman-Catt, who on Monday last delivered a most remarkable address, speaking extemporaneously and without notes for an hour, making herself distinctly heard in clear, musical tones which reached to every part of the great building. The chair was occupied by Mrs. Henry Fawcett, LL.D., and a number of distinguished women took prominent parts in the business meetings and in the great demonstration held in the Royal Albert Hall. The four States in the American Union in which woman suffrage has been established, viz., Wyoming, Utah, Idaho and Colorado, also Australia, New Zealand, Finland and Norway were represented, and the Isle of Man came in for its share of representation, the speaker for that rock in the sea being Mr. Armitage Rigby.

Utah's delegates received recognition in all the courtesies of the

occasion, Dr. Romania B. Penrose being appointed by the Woman's National Relief Society, of which Mrs. Bathsheba W. Smith is president; Mrs. Nellie C. Taylor by the Young Ladies National M. I. Association, of which Mrs. Martha H. Tingey is president; and the editor of the *Star* representing the Utah Woman Suffrage Association, of which Mrs. Emily S. Richards is president. The proceedings have been conducted with the best of order, yet with enthusiasm and vigor.

The speakers have evinced a determination and zeal which show that their hearts are in the work which they have undertaken to perform. They ask only for what they deem to be simple justice. They demand for women the same rights to vote as are accorded to men; equal pay for equal work regardless of sex, representation to go with taxation, a voice in the enactment of laws which they are required to obey. They point to the great progress that has been made towards the uplifting of women through the efforts of the promoters of the Woman Suffrage cause, such as the removal of many disabilities under which women labored not many years ago. Since that movement began, the right to hold property once denied to married women had been obtained, professions once entirely closed to women have been opened to them. These opportunities for female labor and independence are increasing, and the conviction is fast taking hold of the minds of thinking people that the ballot should be an equal right to women as to men.

The peculiar reasoning that opponents of woman suffrage use when they put women forward to solicit votes and to employ all the tactics and methods peculiar to political movements, was exposed in a striking manner by speakers at the congress, and it does seem rather singular that political leaders and applicants for popular favor are willing to put women forward as political wire-pullers and canvassers, doing the same same work in election schemes and tactics as men do, and yet vehemently decry their right or privilege to vote themselves while engaged in getting votes for others. The so-called arguments against woman suffrage that have been used for many decades are still put forth as though they were of some weight, when they have been met and exploded with such force that it would seem they would never be revived again; such as that women cannot serve as soldiers therefore they should not be allowed to vote; the man is the head of the family therefore the woman does not need the vote; the family is the unit of the state and the head represents the family, etc., etc.

The same reasoning would shut out the majority of men from the ballot. There are millions of men not suitable for soldiers or for policemen, or for other offices or positions. If the head of the family is sufficient to represent the family, then the unmarried sons, as well as the daughters and the mother, need not and ought not to have the suffrage. The truth is that in a representative government the individual is the unit of the state, and the same

principle by which the male when of age is entitled to the ballot would bestow it also upon the female when of age or having any other similar qualifications as a citizen. These are among the arguments used by women of brains and culture in the great gathering of the International Alliance, and they are set forth calmly, rationally, without voilent attacks upon the male sex, and yet with force coming from settled conviction and a determination to succeed.

The right of women to equal remuneration for labor with that given to men when it is as well performed is also maintained with a logic that carries conviction to an unbiased mind, and the need for the alleviation of distressed and oppressed female laborers in various capacities forms one of the reasons advanced why woman should have the ballot. With it she becomes a person of consequence to the office-seeker and office-holder and can exercise a force in the direction of legislation to relieve her from the disabilities which oppress her sex and drive many of them into ways of living that bring disaster to the commonwealth, as well as ruin to herself. There is no argument used against giving the suffrage to women that cannot be turned to act with equal force upon a large number of men.

The equality of the sexes before the law and in matters of religion has been recognized in theory and in practice by the Latter-day Saints, or "Mormons" as they are generally called. In the Church both sexes stand on an equality in voting upon all measures relating to ecclesiastical affairs. This has been part of the discipline of the Church from its very beginning. As early as 1872, the ballot was given to women in the Territory of Utah. When Utah became a State in the American Union, her constitution provided for equal political rights to women with men. In this Utah has been a pattern to surrounding States and has afforded a most complete refutation of the fallacy so generally accepted that in Utah women were in bondage to men.

The march of civilization cannot be turned backward. It is moving with steady strides. Proofs that the predicted evils to follow woman suffrage are fallacious are afforded by actual facts in the countries and states where equal suffrage has prevailed for many years, but prejudice dies hard and none are so blind as those who will not see. Yet, all error must eventually give way to mighty truth, and the principle of justice will gradually bring forth the right and woman will stand by the side of man, his companion in all things, sharing with him every right and privilege and honor and dignity which he can lawfully hold and use, for the common good and the uplifting of enlightened humanity.

C. W. P.

Notice to Intending Emigrants.—On and after May 6th, up to and including August 12th, there will be weekly sailings of companies

of saints each Thursday from Liverpool, via Montreal. As we are limited to accommodation we respectfully request intending emigrants to send in their applications, through conference presidents, as early as possible.

MINUTES OF THE NORWICH CONFERENCE.

THE Norwich semi-annual conference was held in our new Assembly Hall, St. Stephen's Chambers, St. Stephen's Street, Norwich, Sunday April 25th, 1909. There were in attendance, President Charles W. Penrose, of the European mission, President John A. Horton and thirteen traveling elders of the Norwich conference. Three well-attended sessions were held, and the marked improvement in our surroundings and the excellent spirit of the conference seemed to impress all present.

The morning service commenced at 10:30. After the usual opening exercises, the sacrament was administered by Elders W. A. Newsome and Thomas E. Taylor, Jr.

President Horton welcomed all present and said he hoped the conference would be the means of bringing some to a knowledge of the gospel, and help to strengthen the testimonies of the saints.

The statistical and labor report for the last six months was read, and the general and local church authorities were presented and unanimously sustained.

Elder John A. Pitcher reported the Wisbech branch in very good condition, and with bright prospects ahead. He also felt encouraged by the number of people who were searching after truth. Bore strong testimony that the true Gospel of Christ has been restored to the earth again in the last days.

Elder Robert D. Lowe showed the necessity of obedience to the principles of the gospel, and spoke of the joy that proclaiming it had brought to him.

Elder L. Vern Toolson reported the Ipswich branch. Progress is being made and some are investing the doctrines of the Church. Those who will investigate prayerfully and earnestly will gain a knowledge of the gospel. Many in the world to-day are anxious to obey Christ's teachings, and many are searching for the Church He established, but are blinded by the craftiness of men. He encouraged all to search diligently for truth.

A solo was then pleasingly rendered by Sister Elizabeth Woods.

President Penrose complimented and commended the elders and saints in Norwich on having obtained a good meeting hall, which he hoped would be the means of greatly increasing the attendance. Many have not even heard of "Mormonism," and it devolves upon us all—saints as well as elders—to take the gospel

message to the people. This is part of loving our neighbors as ourselves, and until this message is sent broadcast we need not look for the second coming of our Savior. Much must be done before that time, and when He does come it will not be as the world expects, but as it is written in the holy Scriptures, He will "suddenly come to His temple," and the world will not know it. In preparation Christ has opened up this dispensation and restored His gospel to the boy prophet, who had much faith and not much learning. Many will be gathered out of Babylon and will be prepared to meet the Bridegroom. What a glorious message this should be to all, and how diligently it should cause us all to work. We are told that great shall be your joy if we bring but one soul into the fold. We can also obtain joy by living our religion and attending our meetings, for the Lord loves those who keep His commandments. Baptism is not the end of the gospel as some people think, but only the beginning of it. There is plenty for us all to do and there always will be if we live right. We are blessed with prophets and apostles whom we have had the pleasure of sustaining this morning, and they will teach us the gospel and direct in the building up of God's kingdom. Exhorted all to diligence and faithfulness.

The afternoon meeting started at 2:30. Elder Thomas Edgley spoke of the unity which exists in the Church of Jesus Christ. This had been brought about by the members all being baptized into one body and receiving the same Spirit. We should not feel bad because the world hates us; it is evidence that we are not of the world. Bore testimony that the gospel has been restored in fulfillment of the prediction of John the Revelator.

Elder D. R. Allred said the mission of the elders is not to tear down but to build up. Spoke of the erroneous ideas in the world with respect to God. Showed that the Eternal One is the same to-day as in ancient times, and will be the same forever.

A solo, "Yet to Conquer," was very creditably rendered by Miss Edith Ninham.

President Penrose occupied the remainder of the time. All that the majority of the people know about "Mormonism" is what they have heard from our enemies. With respect to our doctrines they are grossly ignorant. Such lack of correct knowlede is remarkable, for it can be obtained very easily. He then asked the question, "What is 'Mormonism?'" and answered the same in a clear, impressive and powerful discourse, which kept the eyes of the entire congregation riveted upon him from start to finish. He told how the name originated, through our belief in the Book of Mormon. He told how the sacred record was brought forth, and explained its inestimable value to mankind. Besides being a new witness for God—the testimony of half a world concerning Him—it also contains the fulness of the Gospel of Christ. The first principles of the gospel were then taken up and explained in a most

convincing manner, after which the speaker showed the necessity for Divine authority, and testified to the restoration of this power through the ministration of angels in the present dispensation.

At the evening meeting the hall was again crowded, a large number of investigators being present.

Elder A. Le Roy Taylor showed the necessity of modern revelation. For lack of it the world has gone astray, so that almost every man walks in his own way. The Church of Jesus Christ of Latter-day Saints is built upon the rock of revelation, and the world cannot prevail against it.

President Horton expressed his pleasure at seeing such a large attendance. He delivered a very interesting discourse on the first principles of the gospel, and emphasized the fact that the blessings attached to them are only obtained through obedience to them.

President Penrose said he was glad that, after determined efforts, a suitable hall had been secured at Norwich. It was proper that it should be dedicated to the Lord, that His Spirit might be in it, and that the worship therein might be acceptable to Him. He then offered the dedicatory prayer, in which he praised ths Most High for the blessings He had bestowed upon His covenant people, and invoked His continued favor upon them. The meeting rooms and all pertaining thereto were dedicated to the Lord.

A sacred solo was rendered by Sister Elizabeth Woods, after which President Penrose addressed the congregation. He said it was not customary for the elders to select a text, but he would do so on that occasion. It was as follows: "Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that when he shall appear, we shall be like him; for we shall see him as he is." (I. John 3: 2.) He then asked, How can we see that which we are told has neither body, parts nor passions? Such is the teaching of the sectarian churches with respect to God. The speaker then clearly explained the teaching of the Church with respect to Deity, showing that man is in the form and likeness of his Creator. He dwelt very interestingly upon the pre-existence of spirits, supporting his remarks with numerous scriptural quotations. He also explained the resurrection of the body in a very plain and intelligent manner, and showed how that man by following in the footsteps of his Redeemer can become perfect even as He is perfect. He bore a powerful testimony to the Divinity of the marvelous work which the Lord has established on earth through the instrumentality of the Prophet Joseph Smith.

After singing and the benediction, the conference adjourned. The elders met in Priesthood meeting Saturday afternoon, and after reporting their labors were addressed by President Penrose, who gave very profitable instructions, and also answered very satisfactorily many doctrinal questions submitted to him by the missionaries.

A. Le Roy Taylor, Clerk of Conference.

FROM THE MISSION FIELD.

Arrivals.—The following missionaries for the European mission arrived April 27th, 1909, per s.s. *Dominion*: Perry D. Peters, S. Norman Lee, Arthur J. Munns, Brigham City; Charles B. Gunnell, William H. B. Maughan, Wellsville; William A. Woolford, Leroy Duce, Cardston, Canada; James Thomas, Blackfoot, Idaho; Harrison R. Merrill, Walter P. Monson, Preston, Idaho; William C. England, Orrin P. Hansen, Jens M. Jensen, Charles H. Ruchti, Logan; Seth Budge, Paris, Idaho; Francis W. Brown, St. John's, Arizona; Lorenzo Sargent, Hoytsville; Edward Sawley, Coalville; David Hyden, Laketown; John H. H. Barker, Newton; Thomas D. Richards, Cleveland; George F. Price, Provo; James F. Turner, Raymond, Canada; John T. Greene, American Fork; Johannes V. E. Larsen, Bingham Canyon; Christian Fredricksen, Centerfield; Archibald Christensen, Fairview; Holger M. Larsen, Frank K. Arnold, Albert J. Bird, Jacob A. Van Durren, Salt Lake City; Ariel W. Hansen, Fielding; William H. Lee, Charles R. Crowley, Idaho Falls, Idaho; Henry W. Braegger, Willard; Canute P. Brienholt, Colonia Juarez, Mexico; Conrad J. Wall, Holliday; Carl A. Johnson, Calders Station; Leo M. Greenhalgh, Schofield; Charles M. Clawson, Jr., David H. Phillips, Thatcher, Arizona; Oscar T. Parker, Lanark, Idaho; Lide Chapman, Basin, Idaho; John S. Sagers, Marion, Idaho; Alva F. Murdock, Charleston.

Appointments.—The elders who arrived for the British mission, April 27th, have been appointed to labor in following conferences: William A. Woolford, David Hyden, Lorenzo Sargent, Birmingham; John H. H. Barker, Thomas D. Richards, George F. Price, Bristol; Harrison R. Merrill, Irish; John T. Greene, James F. Turner, Liverpool; Arthur Munns, Edward Sawley, Manchester; W. H. B. Maughan, W. C. England, Grimsby; Seth Budge, James Thomas, Leroy Duce, Sheffield; Charles B. Gunnell, Perry D. Peters, Francis W. Brown, Nottingham; Walter P. Monson, London. Elder S. Norman Lee has come to succeed Elder W. A. Morton as associate editor of the *Millennial Star*.

Baptisms.—On Thursday, the 8th inst., two converts were baptized in the sea, near Portsmouth, by Elder T. J. Hammond, Jr.

On the 18th, inst, about one hundred and fifty saints and friends attended a baptismal service held at "Deseret," South Tottenham, London, and after an address by President Alvin E. Jordan, six converts were baptized. Two of them received the ordinance at the hands of Elder Joy B. Patterson, two were baptized by Elder Henry Watson, one by Elder Lewis O. Clark, and one by Elder Alfred B. Worsley.

SUNDAY SCHOOL LESSON FOR THEOLOGICAL DEPARTMENT.

LESSON XI.—A TEMPORARY HOME IN CLAY COUNTY.

Textbook: One Hundred Years of Mormonism (Evans), pp. 182-94.

References: History of the Church, Vol. II, pp. 61-134; Life of Joseph Smith—Cannon, pp. 174-8; Missouri Persecutions—Roberts, pp. 111-67; Outlines of Ecclesiastical History—Roberts, pp. 361-5; History of Utah—Whitney, pp. 115-17.

I. RECEPTION GIVEN THE EXILES.

1. Comparison of the inhabitants of Jackson County and Clay County.
2. How the saints lived there. (a) Temporally. (b) Spiritually.
3. Regard they had for Zion.

II. IMPORTUNING OFFICIALS.

1. Judges. (a) General view of "Mormon" difficulties. (b) The "Mormons" in the district court. (1.) Result.
2. The Governor. (a) Petition sent him. (1.) Result.
3. The President. (a) Commandment of the Lord respecting. (1.) Details of fulfillment. (2.) Result.

III. ZION'S CAMP.

1. Revelation from the Lord concerning.
2. The "Army." (a) Means adopted to collect. (b) Plans of meeting. (c) Equipment.
3. The army marching to Missouri. (a) Description of. (1.) To one who might look on. (2.) To one of the army. (b) Committee dispatched to the Governor. (1.) Who they were. (2.) Result. (c) The camp on Fishing River.
4. Movement of the enemy. (a) Threats concerning "Joe Smith's army." (b) Junction of forces prevented.
5. Conference between Joseph and Col. Sconce.
6. The army in Missouri. (a) Purpose of the army as elicited from the Prophet by Gillium. (b) Efforts at arbritation —result.
7. A prophecy fulfilled. (a) A plague predicted. (b) Cholera breaks out.

IV. REDEMPTION OF ZION.

CONTENTS:

Man's Limitations and Possibilities 241
Blessings Obtained Through Faith and Prayer 263
Editorial:
The Seventy-ninth Annual Conference 264
An Important Gathering of Women 265
Minutes of the Norwich Conference 268
From the Mission Field 271
Sunday School Lesson for Theological Department 272

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